

Exoteric Manual
P for the Instruction
of Postulants

ALPHA CHI RHO

Introduction

This Manual is set forth for the instruction and examination of postulants, and presents topically certain fundamental facts relating to fraternities in general and Alpha Chi Rho in particular. These facts are essential that the postulant may know the character of the organization which he is about to enter.

Each postulant must learn to read and write the Greek Alphabet, both capital and small letters, as these characters constantly recur in fraternity literature. This alphabet should be learned at once, so that the characters will be recognized wherever they occur in the following pages.

Greek Alphabet

A	α	alpha	a
B	β	beta	b
Γ	γ	gamma	g
Δ	δ	delta	d
E	ε	epsilon	e (short)
Z	ζ	zeta	dz
H	η	eta	e (long)
Θ	θ	theta	th
I	ι	iota	i
K	κ	kappa	k
Λ	λ	lambda	l
M	μ	mu	m
N	ν	nu	n
Ξ	ξ	xi	x
O	ο	omicron	o (short)
Π	π	pi	p
P	ρ	rho	r
Σ	σ (s final form)	sigma	s
T	τ	tau	t
Υ	υ	upsilon	u
Φ	φ	phi	ph
X	χ	chi	ch
Ψ	ψ	psi	ps
Ω	ω	omega	o (long)

An initial vowel preceded by the sound of h is prefixed by the "rough breathing" ('). All other initial vowels are prefixed by the silent "smooth breathing" ('). Most Greek words take an accent (', ^, or ^).

Fraternities in General

Alpha Chi Rho is one of the secret college organizations known among non-collegians as "Greek-letter Societies", or "Fraternities". Such societies are usually composed of branches situated in several colleges, and united by a central organization, a common bond of friendship, and a common Greek-letter name. The name of each fraternity is composed of two or more Greek letter as K A, A Δ Φ, these letters commonly representing a motto, unknown to all but the fraternity's members, which indicates the purposes or aims of the organization. Each fraternity has its distinctive badge or pin, on which is displayed its name or symbols.

The pioneers among the American college fraternities were local societies, formed with the object of promoting interest in composition and oratory. These organizations were generally secret, and their exercises

consisted mainly of debates, readings, and discussions upon literary subjects. The faculties encouraged their work because it was mainly educational, but their membership was generally too large to foster close friendships.

The origin of such organizations has been variously referred to mediaeval scholastic associations, literary clubs, Masonic, influence, etc., etc. Such surmises are unimportant. The spirit which prompted the forming of the first fraternities, and is responsible for their survival today, is undoubtedly the feeling that the educated man, as a high type in the evolution of the human race, should have special ties of union binding him to others of his own class, and identifying his interests more closely with theirs.

With this as a first motive, fraternities as they exist today have fallen into three distinct classes, the aims of which are quite different. The first class is composed of those fraternities which at present, whatever their orig-

inal aims may have been, exist only as bands of students organized for social or convivial purposes. The second class comprises those who have for their object the attainment of pre-eminence in some special branch of university activity, as athletics, debating, or literary effort. The third class is of those fraternities which aim at developing the manly or moral characteristics of their members, being thus the means of raising constantly the mental, social, and moral standards both of their own brothers and of the colleges in which they are established. Alpha Chi Rho belongs to the third of these classes, which is obviously the highest.

The first American college fraternity was the Phi Beta Kappa Society, organized at the College of William and Mary, Williamsburg, Va., December 5, 1776. This became in 1831 purely a formal association, preserving only the original fraternity spirit, as stated above. In 1825 Kappa Alpha was founded at Union College. This

is in reality the oldest of the Greek-letter fraternities, in that it was the first to put into practice the principles that have since guided these organizations. The success of these two societies soon led to the establishment of similar ones at many other institutions. In 1827 Sigma Phi and Delta Phi were founded, also at Union; and in 1832 Alpha Delta Phi, at Hamilton College. Other existing fraternities were founded in imitation of these pioneers. There were in 1906 about thirty-two national fraternities with nearly one thousand chapters and a membership of 180,000; 17 sororities with 225 chapters and a membership of 20,000; and 50 professional fraternities with a membership of 36,000, about 10 per cent. of which were also members of the undergraduate fraternities. There is hardly an educational institution of a collegiate grade in the country which has not today one or more chapters, either of local or national character.

It was observable from the first that

to maintain a high standard something more was needed than the mere fraternity name. Many of the fraternities have deteriorated greatly from their original standard, and the age of a society therefore furnishes no criterion of its worth. It may be stated as an axiom that the fraternity which requires in its members the greatest share of those qualities which are enduring and win for men the respect and esteem of the communities in which they live, will share in the end to the greatest degree that respect and esteem. The shortsightedness of many fraternities in this respect is deplorable. Again, if membership in a fraternity is not merely social in its purpose, but is to be the source of inspiration and good to the individual, it is obvious that membership should not be a matter of college days alone.

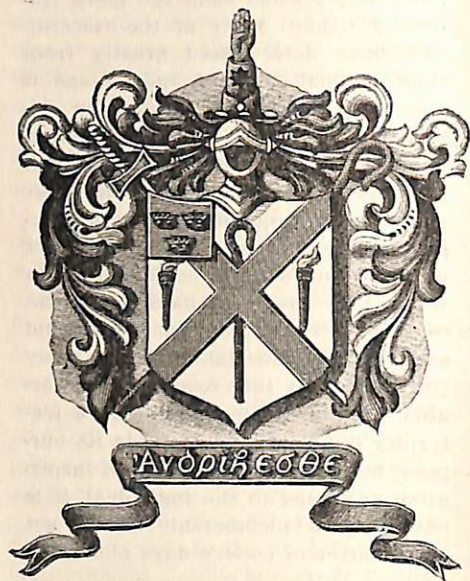


Fig. 1. COAT OF ARMS

History of Alpha Chi Rho

During the autumn of the year 1894 the Rev. Paul Ziegler, a graduate of Trinity College, Hartford, Conn., of the class of 1872, noticing that a deterioration in the spirit of true brotherhood had taken place in the Greek-letter societies in Trinity, proposed to his son, Carl G. Ziegler, and to his former pupil, Herbert T. Sheriff, both being members of the class of 1897 at Trinity, that they should found a Greek-letter fraternity on a basis distinct from that of the existing societies. During the Christmas vacation the scheme was talked over at Detroit, Mich., the home of the three. On the first day of January, 1895, the Rev. Paul Ziegler set forth his views in the "Exoteric Manual of Alpha Chi Rho", a non-secret statement of the principles of the new Fraternity, which has been the basis for all subsequent manuals.

William A. Eardeley, '96, and Wil-

liam H. Rouse, '96, became interested in the plan, and on June 4, 1895, the first formal meeting of organization was held at Trinity College. In the order of initiation the Founders of Alpha Chi Rho are as follows: Paul Ziegler, Carl Ziegler, Herbert T. Sheriff, William A. Eardeley, and William H. Rouse.

The single Chapter thus formed was named Phi Psi ($\Phi\Psi$). Plans for extension were carefully considered and several petitions for charters were refused by the Chapter. "Slow but sure" has always been the motto in this respect. The first new Chapter was instituted in 1896. The new Fraternity was incorporated under the Laws of the State of Connecticut. The first session of the Convention of the Fraternity was held in Hartford in 1899. In 1900 the Fraternity began the publication of a Fraternity Journal—The Garnet and White—first as a quarterly and later as a bi-monthly. Alpha Chi Rho was the first fraternity to establish a publication during its first de-

cade and maintain it permanently.

Six years after founding, trouble arose about the close insistence upon Landmarks, some members desiring to rival loose but long-existing societies rather than to insist upon Brotherhood and 'a high standard in men. This serious crisis, endangering the Fraternity's principles, was promptly met by the National Convention, which expelled the disloyal members. The esoteric work of the Fraternity was then carefully revised, and the original principles of the Order were more rigidly insisted upon.

To prevent a recurrence of this danger, the central organization of the Fraternity was greatly strengthened by making the National Council the executive body of the Fraternity, to act in the interim of sessions of the National Convention. The machinery of fraternity government was in every possible way brought to a high degree of perfection. In 1903 the work of conservative expansion was resumed. The Fraternity has continued to

advance steadily in organization, efficiency and prestige. In 1904 a new edition of the Constitution of the Fraternity was published, and the Ritual and Exoteric Manual carefully revised. In 1907 the first number of a new publication, The Labarum, containing matter of a semi-esoteric nature, was issued. In the same year the Statutory and Disciplinary Codes were published as an appendix to a revised Constitution. Since this date the history is too recent to require further comment in this edition of the Manual.

A brief history of each Chapter of the Order is subjoined. The postulant must learn the entire history of the Chapter he is about to enter; but is required to familiarize himself only with the names, locations, and years of founding of the others.

Phi Psi ($\Phi \Psi$) is the mother Chapter of Alpha Chi Rho, and was instituted at Trinity College in June, 1895, by Paul Ziegler, Carl Ziegler, Herbert T. Sherriff, William A. Eardeley, and

William H. Rouse. Until 1899 the powers of the National Convention were vested in this Chapter. The Phi Psi Graduate Chapter was formed in 1902.

Phi Chi (ΦX) was instituted at the Polytechnic Institute of Brooklyn, New York, on April 22, 1896, with D. O. Towl, J. S. McCord and C. F. Watkins as charter members. This was brought about by the efforts of Reverend Brother Eardeley. The Phi Chi Graduate Chapter was formed in 1893.

Phi Phi ($\Phi \Phi$), at the University of Pennsylvania was also established by the exertions of Reverend Brother Eardeley. It was instituted on November 27, 1896, with 17 charter members. The Phi Phi Graduate Chapter was formed in 1902.

Phi Upsilon (ΦY), at the State University of Iowa, was established in the spring of 1899. Owing to its distance from the other Chapters of the Fraternity it did not prosper, and its members being dissatisfied with conditions, in 1903 its charter was with-

drawn, and has not been returned.

Phi Omega ($\Phi \Omega$) was instituted at Columbia University on December 15, 1900, with the following charter members: R. M. Gay, (Phi Chi), E. M. Tracy, (Phi Psi), and C. R. and C. J. Wyckoff. The Graduate Chapter was formed in 1904.

Phi Alpha ($\Phi \Lambda$), at Lafayette College, Easton, Pa., which was originally a chapter of Psi Alpha Kappa, surrendered its charter and ritual to the National Council, and received a charter as a Chapter of Alpha Chi Rho on December 5, 1903. (Psi Alpha Kappa was founded in Lehigh University in 1901. In 1902 a charter was granted to Lafayette. In the spring of 1903 the parent chapter was taken into Alpha Tau Omega, and surrendered its national charter and ritual to Lafayette chapter, which then applied to Alpha Chi Rho and was granted a charter.) There were 18 charter members. The Graduate Chapter was formed in 1905.

Phi Beta ($\Phi \beta$), at Dickenson Col-

lege, Carlisle, Pa., was instituted on January 21, 1905, with a charter membership of nine: E. S. Armstrong, J. E. Dunning, W. A. Cobb, R. M. Dunkelberger, A. J. English, L. H. Harris, J. C. Phillips, G. S. Bread, and F. C. W. Ramoth. The Graduate Chapter was formed in 1906.

Phi Delta ($\Phi \Delta$), at Yale University, was formally instituted on May 6, 1905, with H. C. York, C. H. Bidwell, I. N. Countryman, H. W. Lawrence, Jr., C. F. Taylor, W. L. Ulrich and T. E. Johnson, as charter members. The Graduate Chapter was formed in 1907.

Phi Epsilon ($\Phi \epsilon$) was founded at Syracuse University on June 3, 1905, with 16 charter members. It had formerly been the Phi Kappa Epsilon local society.

Phi Zeta ($\Phi \zeta$) was instituted at the University of Virginia on June 3, 1907. Its charter members were A. H. Cook, 3rd, G. W. Marchant, J. F. Faber, L. W. Hulley and E. Wortham, 3rd.

Phi Eta ($\Phi\eta$) was instituted at Washington and Lee University, Lexington, Virginia, on November 23, 1907. The charter members were W. E. Offutt, W. B. Keczell, S. H. Engelhardt, J. J. Forrer, A. H. Leap, L. M. Collins and M. E. Cruser.

Phi Theta ($\Phi\theta$) was established at Cornell University, Ithaca, N. Y., on April 25, 1908. Its charter members were I. L. Craig, W. H. Doron, E. H. Merrick, E. H. Cumpston, Jr., G. M. Illmer, E. MacD. Lloyd, C. P. Cannon, W. M. Walden, G. E. Wilson and G. B. Page. The Graduate Chapter was formed in June, 1909.

Phi Gamma ($\Phi\Gamma$) at Wesleyan University, Middletown, Connecticut, was established on May 29, 30, and 31, 1911. The following, who had previously constituted the Alpha Chi Alpha Fraternity (a local six months old) being received as charter members: F. E. Mansfield, W. D. Steckley, H. A. Storms, R. H. Drake, L. G. Flocken, R. H. Flocken, W. W. Shepherd, R. V. Story, C. A. Strout, F. W. Tan-

ner, C. A. Bengston, J. W. Busch, D. P. Clary, W. F. Davis, L. A. DeMore, E. K. French, R. F. Weld, T. A. Wood, J. S. Kellom, R. O. Dulany, G. M. Rogers, S. N. Storms, W. W. Kohler, F. G. Tripp. The Graduate Chapter was formed in the autumn of 1912.

Phi Iota (ΦI) at Allegheny College, Meadville, Pennsylvania, was established on May 29 and 30, 1914. The following, who had previously constituted the Theta Delta Psi Fraternity (a local founded in 1905) were received as charter members: C. F. Shields, H. M. Bail, R. D. Webster, C. F. Brockway, W. E. Coon, C. C. Miller, C. R. Walker, P. V. Kline, W. A. Godsave, H. C. Wasson, L. A. Papenhagen, G. M. Mellon, R. E. Hoffman, N. Kramer, D. R. Mellon, S. L. Sheets, G. M. Runninger, F. H. Bacon, G. S. Craig, H. W. Kuhl, A. B. Pappenhagen, E. R. Patterson, L. M. Swoap, C. C. Wagner, W. L. Winn, H. B. Storer, L. B. Angus, L. M. Davis, G. H. Rowley, E. R. Kramer, W. P. Ball, W. G. Hayes and S. H. French. The

Graduate Chapter was formed at the same time.

Phi Kappa (ΦK) was instituted at the University of Illinois, Urbana-Champaign, Illinois, May 29-31, 1916. Its charter members were: H. R. Behr, S. Hansen, F. S. Henderson, L. R. Carlson, C. S. Linder, L. G. Harris, C. N. Owen, D. S. Cornell, W. E. Brotherton, M. J. Reed, C. M. Clark, G. C. Blohm, F. W. Leggitt, F. Leggitt, H. S. Gantz, H. J. Bluhm, H. P. Owen, G. E. Dickson, J. W. Johnson, F. J. Randall, L. L. Smith, A. H. Bodenschatz, D. E. Coultas, A. K. Sanderson, E. B. Cole, F. R. Clark, W. W. Dayton, C. E. Barnes and F. A. Torrence. The Graduate Chapter was formed in June, 1916.

Phi Lambda ($\Phi \Lambda$) founded at Pennsylvania State College on June 2, 1917 with twenty-eight charter members. It had formerly been the Pioneer Club. The Following were received: W. L. Eisler, E. K. Mull, S. E. Donnelly, R. O. Yagel, W. W. Patchell, R. D. Burns, W. L. Jeffrey, H. M. Freeburn, P. H.

Burkman, J. A. Garber, C. Eby, J. R. Fleming, A. S. Barnhart, J. H. Blest, H. W. Grubb, C. H. B. Hotchkiss, J. R. Ruos, D. Jones, J. H. Taylor, J. F. F. Price, D. B. Mingle, C. C. Daetwyler, F. M. Wiester, R. E. Coombs, H. S. Ward, G. C. Broadbent, E. H. Darrach, W. S. Barnhart. The Graduate Chapter was formed the same day.

Aims of Alpha Chi Rho

The aims of Alpha Chi Rho are to secure a membership of the highest standard, thoroughly homogeneous in quality, and permanent in its allegiance and effort for the Fraternity, not merely during college days, but throughout life. The Fraternity protests against the type of men who prefer the society of dead books to that of living fellow-beings, but at the same time urges good scholarship and attention to study. It encourages athletic endeavor and literary effort—in fact, all manner of student activity, but at the same time recognizes that it cannot make such activities tests of membership in Alpha Chi Rho.

The Brothers should think and plan for self-culture, for helpfulness and hospitality, for the exercise of the critical faculty, of reasoning power, of the fine arts and music. The good Chapter joins hearts together by the strong tie of common thoughts and

work. Alpha Chi Rho charges its Brothers on the one hand to avoid undue interference in college politics. Such interference has invariably proven detrimental in the end both to the Fraternity and to the institutions in which it is situated. On the other hand, they are by loyalty and participation in college and university activities to promote the interests of their college and to make themselves efficient factors in its life. In its relations to other fraternities Alpha Chi Rho aims to preserve a strict neutrality, neither opposing them, nor seeking entangling alliances, which may cause it to forget its proper mission. It does not compete with other fraternities in numerical strength or other ostentation. It urges justice to the individual members of such fraternities, but warns against conspiracies and combinations to exclude neutrals (members of no fraternity) from just rights; against cowardly unions of the strong against the weak.

"Slow but sure" is the motto of na-

tional expansion. The Fraternity feels that the closest tie between all the Brothers can be secured only by conservative and careful growth,—instituting Chapters only in colleges or universities of approved standing within easy reach of one another. The result of this policy is that the same general type of man is to be found in all our Chapters.

The same general policy prevails in local growth. The Fraternity feels that Brotherhood can best be developed in the small Chapter,—that is, of not more than twenty-five members, where each Brother has the opportunity to know every other Brother intimately. The conservative Fraternity and the Conservative Chapter are the best.

The aims of Alpha Chi Rho in relation to its own members are best understood by a careful study of its Landmarks.

The Landmarks

A society or organization usually has a platform of principles, stating more or less in detail its peculiarities and distinctive characteristics—the features that mark it off from all other societies and organizations. Alpha Chi Rho has such a platform of principles and ideals, called the LANDMARKS of the Fraternity. These Landmarks were laid down by the Founders of the Brotherhood, and have always been and always will be practiced and enforced as the fundamental requirements of the Brothers in Alpha Chi Rho.

The Landmarks are the most important feature of the Fraternity, for without them there could be no Alpha Chi Rho. They are usually stated as fourfold, and must be committed to memory:

(1) Membership from among Christians only.

(2) The insistence on a high and

clean moral standard.

(2) The paramount duty of Brotherly Love between the members.

(4) Insistence on manliness as the essential requirement in members, and the denial of possible external defects, or of possible poverty, as constituting a sufficient reason for blackball.

An explanation of each one of these Landmarks is here given:

1. The Fraternity believes that the highest civilization and the strongest manhood are found in Christianity, and requires therefore, that all the Brothers profess the Christian Faith. By the Christian Faith is meant for Fraternity purposes Belief in one God, the Creator and Ruler of the Universe, and belief in Jesus Christ as our great Master and Exemplar in the moral and spiritual sphere. This makes no distinction between Catholic and Protestants, or between any Christian, sects or denominations, but excludes all Jews, Atheists, Agnostics and professors of non-Christian religions. Any Brother renouncing the Christian

Faith is liable to expulsion. Christianity thus furnishes the first bond of union between the Brothers. At the same time, Alpha Chi Rho warns against the confusion of healthy religious tone with cant and hypocrisy, and against the intrusion of theological, political, or similar sectarian disputes within its Chapter Halls.

2. There is nothing more valuable than a good mental tendency, as there is nothing worse than a bad one. The Fraternity therefore insists that the Brothers maintain a high standard of ideals and morality. The men whom Alpha Chi Rho desires are clean men, honest men, high-minded men. If a man is to be an Alpha Chi, he must give and take the influence, not of a fair standard, nor of a good standard, but of the highest standard.

Alpha Chi Rho discountenances in its members immorality, dishonesty, or intemperance in public or private life, and forbids obscene stories or jests within its Chapter Houses, just as it discourages them elsewhere and

at all times. The advancing tide of civilization has swept away most of the sentiment that it is fashionable to be a rake. Such a one is not respected by his own kind. It is generally conceded that only fools and degenerates will attempt to defend practices that are destructive to the individual and to society at one and the same time. That form of intemperance known as the "social evil," for instance, is beneath the notice of men pledged to a clean moral standard. It is difficult even to mention both in the same sentence. The very victims of this and kindred vices are on the alert that no one dear to them is contaminated by so rank an atmosphere. It needs no sociologist to understand what a vast amount of human misery is directly traceable to such vices.

Again, an Alpha Chi owes it to himself and to his Brothers to use all possible diligence in college or university life. Since that is an important field of active fraternity effort, strength and uprightness exhibited

there will go far toward enhancing the prestige of Alpha Chi Rho.

At entrance, along with such moral obligations of an evident character, every Brother assumes other obligations and dues. If these are kept up they are merely business matters, but if they are neglected, breaches of moral as well as business duty are committed. These dues are chiefly of two kinds; financial dues; and dues to the Fraternity in the way of services from those selected to fill its offices. A neglect of either causes two injuries: first, the Brother who, without sufficient excuse, fails to discharge either of these duties, harms himself both by forming a bad habit and by impairing his credit among his fellows, —in short, he is dishonest; second, the harm is not merely a personal one, for his failure probably inconveniences the Order, and is at any rate a pernicious example.

Practically all fraternities require of their initiates a more or less high standard of morality and self-control.

The practice of many does not average well with their presumed standards. In Alpha Chi Rho these standards are strictly enforced. The Fraternity can exist only where there is an honest effort to approach a high and inflexible moral ideal. Morality is thus the second great bond of union between the Brothers.

3. The Fraternity demands loyalty and fidelity from every Brother. This is the third Landmark. By "loyalty" is meant the devotion of each Brother to the Fraternity of Alpha Chi Rho as a whole, to its teachings and government, to the Chapter and to the officers. By "fidelity" is meant the personal devotion of each individual Brother to every other individual Brother in Alpha Chi Rho, whether of the same or of another Chapter, with readiness to assist and aid in cases of special need. Entire loyalty to the Fraternity and fidelity to the Brothers is demanded of every Brother from the time of initiation until his death. All fraternities recognize these

principles of loyalty and fidelity in greater or less degree, and it may be urged that they are not therefore peculiarly distinctive of Alpha Chi Rho. But they are peculiarly distinctive in application. In the first place, no fraternity has a stronger bond of union than that which results from the observance of these Landmarks. In the second place, the chapters in other fraternities are usually more independent of each other than is the case in Alpha Chi Rho, where loyalty and fidelity go hand in hand. In the third place, many other fraternities are thought of primarily as societies of wealth, sport, literature, or some other dominant interest, while Alpha Chi Rho wishes its ideal in this respect to be solidarity for mutual interest and support. And finally many other fraternities exist for purely social purposes, and should be classed as social clubs rather than as fraternities. Alpha Chi Rho is a FRATERNITY, whose purpose is to join Brother to Brother in the most solid bond pos-

sible. There is a sharp distinction between the social club and the fraternity. The former requires a magnificent house and frequent banquets at which the members may see one another occasionally; the latter requires members who will stand by and support one rather to such an extent that their house and banquets will not be ends in themselves, but merely expressions of the progress of Brotherly Love. Alpha Chi Rho warns against lukewarmness in chapter or Fraternity affairs, and against strife, animosity, and tale-bearing among Brothers, which may injure the individual, the Chapter, and the Fraternity. Brotherly Love is thus the third and chief bond of union between the Brothers.

4. The Fraternity ordains that intrinsic worth be the sole criterion in the selection of new men. This is the fourth Landmark of Alpha Chi Rho. No Brother should present a candidate for membership who is not a Christian, of high morality, and thoroughly brotherly in disposition; and

every Brother should blackball a candidate whom he has good reason to think is not a Christian, not of high morality, or not thoroughly brotherly. On the other hand, no Brother has a right to blackball a candidate on any ground whatsoever other than the three enumerated. No Brother may blackball a candidate because of his age, poverty, social position, physical appearance or college record. Manliness is the essential requirement; and intrinsic worth thus becomes the fourth great bond of union between the Brothers.

This is well expressed in the exoteric or public motto of the Fraternity, which is ἀνδρῖκεσθε, "BE MEN".

These four Landmarks are absolutely unchangeable. They constitute the essence of the identity of Alpha Chi Rho.

Every Brother in Alpha Chi Rho is expected to work zealously for the Fraternity, and his time of active membership should extend from his initiation to the day of his death.

Government of Alpha Chi Rho

Every Brother in Alpha Chi Rho is equal to every other Brother in rights, privileges and duties. Rank and honors are attached to office, but office is merely a mark of service and a necessary part of organization.

The Brothers are distributed among units of organization styled Resident Chapters and Graduate Chapters. Each Resident Chapter and its allied Graduate Chapter are, within the Fraternity, termed a "Phi" and that letter is in each case prefixed to the Chapter letter proper.

Every Brother while in college is under the immediate government of the Resident Chapter, the form of which is secret, and after leaving college every Brother is under the immediate government of his Graduate Chapter. The Chapter exists by right of its charter from the Fraternity. Initiation admits a postulant of Alpha Chi Rho, not merely into a Chapter,

but into the Fraternity at large, and to the latter his primary allegiance is due.

The Fraternity as a whole is the ultimate source of all government. For practical purposes this government is vested by the Brothers in a National Convention which meets annually, a National Council which is also the legal board of trustees of the Fraternity Corporation, and National Officers, of whom the President of the Fraternity is the highest.

Every Brother is expected at all times and under all circumstances to yield cheerful obedience to the will of the majority, to the commands of lawful superiors, and to the customs, laws, edicts, and decisions of the Brotherhood, it being understood in every case that no Brother is required to violate the law of God.

Membership in Alpha Chi Rho is perpetual—only expulsion can break the tie between Brother and Fraternity. The Brother is just as much a Brother and just as closely bound, to

the Brother of another Chapter as to the Brother of the Chapter through which he is initiated into the Fraternity. No Brother in Alpha Chi Rho may join any other college fraternity, except honorary and professional societies and to join the latter he must in each case first obtain permission from the National Council.

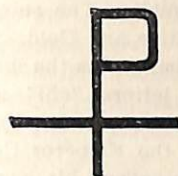


Fig. 2. ANCIENT FORM



Fig. 3. MODIFIED FORM

Insignia of Alpha Chi Rho

The colors of the Fraternity are Garnet on White. The supplementary colors are Blue and Gold.

The "Labarum" is the monogram of the Greek letters "chi" and "rho," which is said to have been seen in the heavens by the Emperor Constantine, and to have caused his conversion to Christianity. The Labarum was long carried as the special badge of the imperial Roman army. The Fraternity makes use of two forms of the Labarum: (The "ancient and accepted" form (see fig. 2), which is the chief public emblem of the Brotherhood; and the "modified" form (see fig. 3), which is the form appearing on the pin, and has peculiar ritual significance.

The Ensign of Alpha Chi Rho is the ancient and accepted form of the Labarum in garnet on a white background.

The Pin of the Fraternity—called

the Badge—is the chief insignia of Alpha Chi Rho. Its symbolism is secret.

Alpha Chi Rho has a distinctive Coat-of-Arms of appropriate symbolism and authentic heraldry. (See fig. 1). Every postulant should study this coat-of-arms before initiation and become thoroughly familiar with its appearance.

Glossary of Words and Phrases

In writing, capitalize the words: Fraternity (and synonyms); Labarum; Landmarks; Badge; Ensign; Brother; and the titles of officers; whenever these words refer to Alpha Chi Rho.

Esoteric—Secret.

Exoteric—Non-secret.

Council—Meeting of a Chapter to conduct business.

Session—Meeting of the National Convention.

Candidate—A man proposed for membership.

Postulant—A man pledged to Alpha Chi Rho, but not initiated.

Initiate—A man initiated into Alpha Chi Rho.

Chapters are said to be instituted, officers installed and the Ritual or any portion thereof discharged.

The Brothers are commonly spoken

of as Alpha Chi's. The Founders of the Fraternity have the title "Revered Brother."

Special "Don'ts"

DON'T speak to outsiders about Alpha Chi Rho any more than you can help. Be discreet in your conversation upon Fraternity subjects.

DON'T speak disrespectfully of a Brother.

DON'T touch any Badge of Alpha Chi Rho before initiation, except at time of pledging.

DON'T talk against other fraternities or societies; if you can say nothing in praise of them, keep quiet—this applies especially to "rushing."

DON'T ever use the word "frat" in speaking of Alpha Chi Rho. Alpha Chi Rho is a Fraternity and a Brotherhood—of the latter designation we are particularly proud. Never abbreviate.

viate the word Brother to "Bro."

DON'T ever use the English letters A X P in speaking of Alpha Chi Rho. Alpha Chi Rho is a Greek-letter Fraternity. Whenever a shortened form is desired, use simply "Alpha Chi."

DON'T think "What shall I get from Alpha Chi Rho?"—rather think "What shall I put into Alpha Chi Rho?"

Alpha Chi Rho forbids hazing at initiation. Initiation into the Fraternity is a very serious matter.

In addition to the foregoing subjects, every postulant may be examined on his personal attitude to technical, moral and fraternal questions.